

SLAVES FREED 90 YEARS

C. G. Allen Speaks at Ceremony Marking Emancipation Day

The ninetieth anniversary of the signing of the Emancipation Proclamation was observed yesterday at St. Mark's Methodist Church, 49 Edgecombe Avenue. Cleveland G. Allen, Harlem journalist, presided at the two-hour ceremony.

Mr. Allen reviewed advances made by Negroes in this country since Abraham Lincoln signed the famed document on Jan. 1, 1863. He read a proclamation issued on Monday by Governor Dewey designating yesterday as Emancipation Day in New York State.

Among the other speakers was Lyman Beecher Stowe, grandson of Harriet Beecher Stowe, author of "Uncle Tom's Cabin."

Says Negroes Have Succeeded Because Of God

PORTSMOUTH, Va. — (AP) — A prominent minister here said that the Negro has achieved progress in America against heavy odds because he has had faith in God.

Dr. C. H. Jordan, pastor of Third Baptist church here, led an Emancipation Day audience at his church and gave thanks account for the Negroes' advancement over great odds. Faith in God, the Negro talents

EMANCIPATION PROCLAMATION CELEBRATION PRESENTED BY MINISTERS AT WALL'S CHAPEL

Rev. Shirley Sanchez Is Orator For Occasion
With Rev. Thomas Griffin, Presiding

FORMER SLAVES PRESENTED TO AUDIENCE

The 92nd celebration of the Emancipation Proclamation was staged at Walls Chapel A. M. E. Zion church Saturday, Jan. 1, under auspices of the Interdenominational Ministerial Alliance, with the Rev. Thomas Griffin, pastor of the East Sixth Street Christian church, presiding.

The first session opened at 11:30, with the Rev. Shirley Sanchez delivering the morning sermon. Rev. Sanchez has been in the city for the past year, being called here as vicar of the Church of the Redeemer. He was presented to the audience by Rev. Griffin.

Music was supplied by the Douglass high school musical groups and the meeting opened with the singing of the national Negro anthem. Walls Chapel choir rendered a number and the scripture lesson was read by Rev. J. D. Provo.

David Walker read the Emancipation Proclamation and was followed by a solo by Mrs. Vesta Huddleston. An offering was taken following the profound sermon by Rev. Sanchez.

Mrs. Zella N. Breaux and her Community band supplied music for the night session, followed by music by Cleaves Memorial choir.

Rev. M. L. Vickers offered the invocation and Rev. F. E. Wallace read the scripture lesson.

The night speaker, the distinguished Mrs. R. T. Hollis, president of the Women's Connectional Council of the C. M. E. church, was presented to the audience by Mrs. O. C. Burrow, wife of the pastor of Cook's Chapel. Mrs. Hollis is nationally known as a platform speaker and gave her

audience a real treat.

One of the special features of the evening program was the presentation of ex-slaves. The Interdenominational Alliance and Walls Chapel spared no pains to make this meeting a very enlightening and successful affair.

Emancipation Day Program Draws Throng

BY GEORGE M. COLEMAN

A sharp plea against the Negro defeating the aims of the U. S. Supreme Court decision outlawing racial segregation in schools by ceasing to fight for victory yet to be gained was made Saturday by Attorney Thurgood Marshall, Special Counsel for the National Association for the Advancement of Colored People, who told some 1,500 people "We have made progress, but we have a long way to go."

Addressing the Emancipation Day throng gathered on the new year's first day at Wheat Street Baptist Church, the famous lawyer, who left his ailing wife's bedside to fly through a raging storm to meet with Atlanta NAACP members, declared that "It is up to everyone of you whether you will make the same mistake as in 1863."

Marshall referred to the Emancipation Proclamation, and the results which failed to hand the Negro the freedom and first-class citizenship it had been written to gain. Labelling the celebrated paper the "first" act toward first class citizenship, Marshall declared leaders including Negroes, fought upward through passage of the 13th, 14th and 15th amendments and, believing the battle won, "promptly sat down to rest."

CHANCE FOR DEMAGOGUES

This, he said, gave selfish politicians, race baiters, and others chance to move in and take over to the left, the little was actually gained for the Negro.

Marshall told his audience that Negroes must keep a staunch battle. "In this second so-called Emancipation Proclamation (May 17 decision) will go the way of the first."

"The final result," he asserted, "rests on the shoulders of all good Americans, and unless all races, North and South, learn to work together the decision can work only on paper."

Citing the damages of racial segregation, Marshall declared that dust has held back social and economic advance of the South and "prevented our nation from taking

over world leadership it is entitled to."

Marshall declared that the Negro must not rest on its laurels.

1. That we are aware that we have not been emancipated.

2. That Negroes realize the necessity of taking new weapons and exerting pressure "to the end that one of these days on January 1, in Atlanta" the final battle is won.

1955 AIMS

Marshall cited some of the aims of the NAACP for the coming year.

They included:

1. Clean up limerow in transportation in the South
2. Fight segregated rest rooms in public places
3. Segregated city trolleys and buses
4. Fight segregation in public housing in the South.

The speaker declared that each locality had to take the results of the May 17 decision and apply it as needed to a special place.

He told of the continued fight of NAACP leaders in Mississippi, and how they can no longer get any credit, and foreclosures are daily being made against them in all forms, to the extent that intervention by the president is being sought.

And, yet, he said they and the people in South Carolina, with the lowest per capita income among

Negroes, are fighting strongly.

WILL HAVE TO PUSH

"You're going to have to push your own case," Marshall declared. "You will never get into the University of Georgia" or Atlanta schools unless more and more legalized pressure is exerted. The decision, he said, is simply a starting point to work from.

He told of new and scientific methods being employed in various places to meet needs of the NAACP and debunked the declaration of a Southern governor who had declared that 98 per cent of the Negroes in Georgia want segregation.

"Why," asked Marshall, "wouldn't someone call him up and tell him to come to this meeting and see?"

"If this were true," he said, "they don't need segregation laws, yet they keep pushing to get them on paper."

There are but two types of states, the speaker said: 1. The ones the people run; and 2. The ones run by a few politicians.

"Georgia is in the latter group," Marshall said, "but it is just a matter of time."

"I think it's about time," he said "for Negroes to apply to the University of Georgia and find out why we can't get in."

Emancipation Speakers Urge Continued Struggle

FRANKLIN, Va. — Negroes must use the basic law of the land to continue their progress toward full equality and social justice in the United States, and they should realize that a better day is at hand and stick around and work for it. These two statements sum up the two main speeches delivered at the emancipation celebration here at First Baptist Church at noon on April 11.

The main speakers were W. A. Ricks, East Orange, N. J. lawyer, and the Rev. E. T. Browne, pastor of Mt. Vernon Baptist Church, Durham, N. C. Mr. Ricks spoke on "The Negro's Bill of Right." Rev. Mr. Browne's subject was "A New Heaven and a New Earth."

MR. RICKS, who was introduced by James A. Overton, Portsmouth, Va., lawyer, spoke of the place of the Civil War amendments in the struggle of Negroes for freedom, civil rights and the ballot. "We have them (the amendments), but we must use them to achieve progress," the lawyer said.

The speaker cited several instances in which Negroes through sacrifices and hard work won some of the things they wanted in the past. He recommended continued sacrifices and work to win complete emancipation, equality and social justice.

REV. MR. BROWNE predicted a new order in race relations in the South because of the development of a liberal attitude among some white and recent court decisions in favor of the civil rights of Negroes. He said Negroes should help to bring about this new day.

The Rev. E. D. Harold of the Ministerial Alliance spoke on "Negro Achievement." Others on the program were the Rev. S. F. Daly, host pastor, devotions; senior choir, music; Mrs. Wardell Joe, reading of the Emancipation Proclamation; Horace Hawks, First Baptist deacon, welcome address; J. R. Jones, Norfolk, response, and

Mrs. Sadie Jordan Buck and Mrs. India Warren, solos. Silas Green also appeared on the program. H. M. Sprewell was master of ceremonies.

MAJOR W. J. M. Holland of Franklin didn't attend the ceremonies to deliver the official city welcome.

The church program was preceded by a street parade which began at 10:30 a. m. Starting from the Hayden high school, the parade was highlighted by the music of the Hayden High School Band and the Boykins Elementary School Drum and Bugle Corps and Majorettes.

Congressman Diggs Urges Greater Use Of Ballot in Emancipation Speech

Dispatch
March 1-12-56
ATLANTA (ANP)—Congressman Charles C. Diggs Jr. of Detroit, in an Emancipation speech here recently, urges Negroes, particularly Atlantians, to make full use of the pressure on the Dixie.

Oklahoma City
Congressman Diggs was the principal speaker at the 92nd anniversary of the Emancipation Proclamation celebration sponsored by the Atlanta branch of the NAACP. Also appearing on the program were Morris Brown, president of Morris Brown college, who presented the speaker; Dr. D. H. Stanton of the American Bible Society; Atty. A. T. Walden of Atlanta, veteran civil rights fighter, and Mrs. Benjamin E. Mays, wife of the president of Morehouse College here.

During his speech, Congressman Diggs made an appeal for support of the NAACP. He also attacked Negro professions who refuse to support the NAACP. He described them as the "big fish" people whose positions in most cases are due to the support of the masses.

He called attention to the fact that Atlantians are represented in Congress by representative Davis of Georgia, a leading Dixiecrat, and urged all Negroes to demand that their national candidates show their hand on civil rights.

Emmett Till murder and the wave of violence sweeping the state of Mississippi, the congressman said that it is regrettable that it took such a shocking crime to wake up the Negro. But he praised the bravery of the witnesses in the case, and said that their stand gives Negroes more backbone in the fight for integration.

Congressman Diggs said his district has a population of 55 percent whites and 45 percent Negroes. This indicates, he stated, that Negroes have many white friends in the fight for freedom.

He closed his remarks by saying that he intends to challenge the seating of every representative from Mississippi on the basis

of the 14th Amendment of the U. S. Constitution.

Emancipation Address

Slave and
Mrs. R. W. Williams, Brilliant Guest Speaker

Independent
Her Subject Was "God's Purpose In the Negro's Life."

Nashville Tenn.
Detroit, Mich. (Special)—What was considered one of the best and most high-class addresses ever heard in this city, was the Emancipation Address that was delivered at the Mt. Tabor Baptist Church, 5414 Rivard Street, Rev. G. A. Long, minister.

March 1-20-56
The services were under the auspices of the Eastern Progressive Baptist District Association of Detroit and Vicinity, of which Rev. G. A. Long is the moderator and Rev. S. D. Holt is secretary.

It was an unique occasion, in that the Emancipation Address was delivered by a prominent woman, in the person of Mrs. R. W. Williams, of the Galilee Baptist Church.

There was a large and appreciative audience that listened to and supported the speaker in this wonderful message, which will live long in the minds and hearts of those present.

The following are excerpts from Mrs. Williams' address:

Subject: "God's Will and Purpose in the Negroes Life."

"That on the first day of January in the year of our Lord, Eighteen hundred and sixty-three, all persons held as slaves within any state or designated part of a state the people whereof, shall be thence forward and forever free once the executive government including the Military and Naval authority thereof of the United States will recognize such persons and maintain the freedom of and will do no act or acts to repress such persons or any of them in any effort they may make for actual freedom. (The actual words of the Proclamation)

With bowed heads and humble hearts and willing hands we submit our will to God that His purpose may be carried out in our lives because of our love for Him.

In the year of our Lord, Sixteen

hundred and nineteen, there were twenty Negroes sold as slaves in Jamestown, Va. This was the beginning and a very slow growth, slavery had not reached the peak it was to reach during the years of the great Civil War.

At first it was not a great, flourishing business because there were other than Negroes in these first transactions and the first slaves were called indentured slaves. They were able to serve a prescribed time and given their freedom.

These free Negroes gave great contributions to American culture during these early years. They brought skills from their African culture like iron smelting, haunting music and arts.

The waters of slavery grew bitter and with coming of the cotton gin to the South the slave trade prospered and offered many problems that the white man did not know how to cope with.

God always has a tree to sweeten the bitter water, but it was not His time at this time. Trial and error is our manner of accomplishing good, and many errors were made. We were being schooled in God's school, lessons of patience and how to Wait on God for deliverance.

The Quakers opposed to slavery holding that slaves were people, there were others that merely thought of them as possessions. God's will and purpose had to be expedited in our lives.

Many slaves had to suffer that we may enjoy the joys and privileges we have today. Have you forgotten so soon? What legacy have you passed on to your children? How many of them know how far God has brought us? Is it a blessing soon to be forgotten or should we perpetuate it from generation to generation?

Slave and
Problems persisted. Indians began to intermarry Negroes. Mulattoes begin to increase in our midst, the slave trade flourished and conditions grew worse and worse. It was nothing to destroy a family. Mothers were sold away from children; fathers sold away from mothers and there was no family life among slaves.

Independent
God raised up a Deliverer in Abraham Lincoln to set us free.

Time took its toll, but God was there and time passed on.

We have come a long way; how grateful are you? The FEPC, The Desegregation Law, all have come to make freedom real in our lives.

The Emancipation Proclamation was not sufficient for freedom, the Thirteenth Amendment was necessary two years later to support it.

Many prayers, tears, many many lives were given. God's will and purpose will always reign as long as the fellowship exists between God and His people. Our hands, heads and hearts are necessary to do the will of God. Let God's will reign in your lives and let freedom reign.

Dr. W. L. Ransome, president of the Richmond Civic Council and pastor of First Baptist Church, South Richmond, was also cited for his years of sacrifices, leadership and support of religious and civic movement in Virginia. He was unable to be

Emancipation Speaker Urges Use Of Freedom

Journal & Leader Sat 1-14-5
Richmond, Va.
RICHMOND, Va. — Dr. J. B. Henderson of Bank Street Baptist Church, Norfolk, told an audience here at Emancipation Day ceremonies on Jan. 2 that Negroes should "define with discernment, guard with diligence, and use with delight" their new found freedom won at a great sacrifice of individuals and organizations in recent years.

The minister, who is president of the Baptist General Association of Virginia and vice president of the Virginia Council of Churches, spoke on "Responsibilities of Freedom." The meeting was held at 1 p. m. at Fourth Baptist Church under the auspices of the Richmond Civic Council.

P. 4
DR. HENDERSON reminded the audience that so much time has been spent by Negroes in America seeking full freedom and civil rights that it is easy to forget how freedom should be guarded and used once it is won. He warned against the development of complacency anywhere along freedom's highway.

The speaker said one of the best ways to guard freedom is by the use of the ballot, and stressed its importance, calling attention to the issues involved in the referendum vote of Jan. 9. He urged the voters to be thoughtful and vigilant in voting on all community, state and national issues.

P. 4
DR. HENDERSON, who was

introduced by the Rev. Emanuel Kent of Richmond, pastor of Mt. Olive Baptist Church, received recognition for his leadership in religious and civic organizations in Virginia. He was presented a citation from the Richmond Civic Council. The Rev. Robert L. Taylor, host pastor, made the presentation.

Dr. W. L. Ransome, president of the Richmond Civic Council and pastor of First Baptist Church, South Richmond, was also cited for his years of sacrifices, leadership and support of religious and civic movement in Virginia. He was unable to be

present on account of illness. Mrs. Ransome, his wife, received the citation for him from the Richmond Civic Council which was presented by Dr. E. E. Smith, pastor of Ebenezer Baptist Church.

THE REV. W. D. Ball, vice president of the Richmond Civic Council and pastor of Goodwill Baptist Church, made the annual report for Dr. Ransome and presided. Remarks were made by Amos C. Clark, field secretary of the Richmond Civic Council.

Others appearing on the program were Fourth Baptist Church choir, Chaplain W. H. Braxton, devotionals; welcome by member of Fourth Baptist Church; James P. Spencer, president, Virginia Voters League and third vice president, Richmond Civic Council, response; Miss Odessa Jenkins, reading of the Emancipation Proclamation.

The officers of the Richmond Civic Council for 1956 were installed by the Rev. M. T. Fleming, president of the Baptist Ministers Conference of Richmond and Vicinity.

Editor Jackson To Speak On Emancipation Day Here

World 2nd 12-30-55 P.1
Birmingham, Ala.
Five persons will be honored at the 33rd observance of Emancipation Day at the Sixteenth Street Baptist Church at 3 p. m. Sunday, Jan. 1 with Emory O. Jackson delivering the headline message.

Recognition will be given to Prof. Henry J. Williams, president of the Birmingham Negro Teachers Association in connection with his substantial work in voter-registration and responsible political action.

Mrs. Lucinda Brown Robey, for organizing the Committee on Special Needs; Mrs. G. R. Lee, secretary of the Alabama Scholarship and Educational Fund; Mrs. Pollie Myers, Hudson and Miss Autherine J. Lucy, for their contribution to educational democracy by seeking admission to the University of Alabama.

Mr. Jackson, managing editor, Birmingham World will speak from the subject "New Roads to Freedom." His message is expected to be a projection of new, dynamic ideas into the spiritual artillery for first-class citizenship.

He will be introduced by the Rev. J. L. Ware, president of the Emancipation Association of Birmingham and Vicinity which sponsors the observance. Rev. Ware is pastor of Trinity Baptist Church and president of the Birmingham Baptist Ministers Conference.

Rendering music on the program will be the Fairfield Industrial High School Chorus directed by Mrs. Laverne Eaton Smith and the Sardis Baptist Church's Young People's Choir under the conductorship of Mrs. Annette Whatley.

Other highlight features of the program include the reading of the Emancipation Proclamation by Miss Zola M. Johnson, a student of Fairfield Industrial High School; statement of the occasion by the Rev. D. B. Todd, pastor of Bethel Baptist Church; the appeal by W. C. Patton, head secretary of the Alabama State Conference of NAACP Branches; scripture reading by Rev. Harold Long, pastor of First Congregational Christian Church; invocation by the Rev. N. H. Smith, pastor of New Pilgrim Baptist Church; presentation of the honorees by the Rev. H. C. Terrell, pastor of Miller Memorial Presbyterian Church and the benediction by the Rev. Willie W. Thomas, pastor of Southside Baptist Church.

Officers of the association will be elected during the meeting.

Leaders of the association this week voiced a special appeal to churches, civic and business organizations to support the program. The Rev. Luke Beard is pastor of the host church. Admission to the program is free.

Congressman Diggs Will Give Emancipation Speech



CONG. CHARLES C. DIGGS
Atlantans are looking forward to what promises to be one of the most impressive Emancipation Proclamation Day exercises in the long history of the event.

Congressman Charles C. Diggs, of Detroit, Mich., will deliver the Emancipation Day address on Monday, Jan. 2, starting at 12 o'clock noon at Wheat Street Baptist Church. Rep. Diggs, one of the three Negro Congressmen, will report on the Summer, Miss., Till murder trial where he was an observer and civil rights legislation in the national house.

On Jan. 2, the Atlanta Branch, John H. Calhoun, president, launches the first phase of its 1956 membership campaign. It is expected that several thousand dollars will be reported to support the various cases being pushed by the organization. Atlanta's NAACP recently won its legal fight against Jim Crow golf courses and is spon-

soring education and other suits. Rep. Diggs a native Detroit, began his rise in politics when elected the youngest member of the Michigan State Senate in 1951. He served four sessions through 1954, polling an impressive but unsu-

cessful 138,000 votes in his 1953 bid for a seat on Detroit's Common Council. On Nov. 2 1954, he was elected to Congress. After a successful World War II army officer's career, Diggs entered the business world with the Metropolitan Funeral System Association, the Mutual Assurance Company and House of Diggs, Inc., Michigan's largest funeral home.

Remove Racial Propaganda From Textbooks, Jackson Urges In Emancipation Day Address

Removal of racial propaganda from textbook history and an emphasis upon mutual equality are new roads to freedom, asserted Harry O. Jackson, managing editor, Birmingham World, in an Emancipation Day speech at the First Baptist Church last Sunday afternoon.

Jackson relied upon historical research by newly-established scholars to drive home the fact that those who believe in "the doctrine of divide and deny" have sought to link citizenship equality with intermarriage and miscegenation with political suffrage. He said this was pure fakery and fraud which was used by the enemies of equality to confuse, enrage and inflame the prejudiced and uninformed.

"Racial segregation represents the South's curtain of ink. Segregation is the partition between freedom and second-class citizenship. It seals one off from the main stream of life," the speaker said.

The speaker argued from a framework of historical research that slavery, segregation and "white supremacy" were part of the program of divide and weaken instituted by those who wanted to rule by ruse.

Editor Jackson sketched the role of political parties in the anti-slavery movement and said that the newly-formed Republican Party in 1854 adopted some of the program of the abolitionists and, therefore, won. He said that such abolitionists as Frederick Douglass, Sojourner Truth and Harriett Tubman were also important figures in the Woman Suffrage movement.

Dr. D. B. Todd, pastor of Bethel Baptist Church, stated the occasion. He was also elected secretary of the Emancipation Association of Birmingham and Vicinity, sponsors of the program.

The Rev. J. L. Ware, president of the association, presented the guest speaker offered a set of resolutions which were adopted and presided.

The gathering contributed at a special offering \$96.38 to the Committee on Special Needs, organized by friends for Mrs. Pollie Myers Hudson and Autherine J. Lucy, who plan to enter the University of Alabama in February. They were also among the special guests presented by Dr. H. O. Terrell, pastor of Miller Memorial Presbyterian

Church. Rev. Terrell also presented Mrs. G. R. Lee, secretary of the Alabama Scholarship and Educational Fund (affiliated with the Alabama State Conference of NAACP Branches); Prof. Henry J. Williams, president of the Birmingham Negro Teachers Association, and mentioned Mrs. Lucinda B. Robey, who was out of the city.

He also presented a copy of the book, "Now Is The Time" by Lillian Smith to Miss Zola Mae Smith, a Fairfield Industrial High School student who recited the Emancipation Proclamation from memory.

The Fairfield Industrial High School chorus under Mrs. LaVerne Eaton Smith rendered several numbers with exceptional artistry and beauty. The Sardis Baptist Church Young People's Choir under the direction of Mrs. Annette Whitley also contributed music.

Others on program included the Rev. Harold Long, pastor of First Christian Congregational Church, Scripture; The Rev. N. H. Smith, pastor of New Pilgrim Baptist Church invocation; the Rev. E. B. Hargreave, pastor of St. Luke's Zion Church, the appeal and the Rev. Willie W. Thomas, pastor of Southside CME Church, benediction.

With the exception of the secretary, all of the officers were re-elected.

The Rev. Ware said that the attendance at the program represented one of the largest turn outs to an Emancipation Day celebration. The main auditorium was filled and a large number of persons were in the balcony.

Abraham Lincoln

Ninety-three years ago, Abraham Lincoln signed the Emancipation Proclamation, freeing three million slaves. There are many Negroes who want to charge that Lincoln does not deserve the name, "The Great Emancipator." They feel he would not have freed the slaves if he could have saved the Union while preserving the human chattels of the confederate states. They openly say so just about this time every year.

But we like to see the Old Rail Splitter in an entirely different light. We believe he was an instrumentality in the hand of God, and that when he said way back in 1856, during his debates with Douglass, "This nation cannot continue, half slave and half free," he was like John who preceded Christ, who told of better days to come.

Then too, it was this same Lincoln, who during his second inaugural address, offered some sobering thoughts to the nation that could not have come from the lips of one who believed in human slavery. The war had not ended, and even in those tragic moments Lincoln solemnly said to a stricken nation, after thousands had fallen in battle:

"It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not that we be not judged. The prayers of both could not be answered."

Later on, in concluding this memorable address a few months before he was assassinated, Lincoln concluded:

"Fondly do we hope, and fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all of the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil, shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord are true and righteous altogether.'"

Surely such language in the midst of civil strife, and when Lincoln could not tell what the outcome was going to be, regarding holding the union together, could not be characterized as the philosophy of a slaveholder. We believe God guided the hand of Abraham Lincoln when he signed the Emancipation Proclamation.

Surely the man, who when younger stood at New Orleans and saw slavery at its worst, had accepted the challenge in 1863, when he carried out the resolve he made in early youth. He had said in younger years "If I ever get a chance to strike a blow at this evil, I will do so."

So at this time of the year when Negroes are listening to freedom day addresses, let us think more of Lincoln's virtues than his faults. There may have been times when to reach the goal in power, where he was as president of

take the means by which I live.

There is so much that is wonderful, inspirational and blessed in the life and deeds of the Great Emancipator that we cannot understand the reasoning of black men and women, who take time out to condemn his reasoning and doubt his sincerity.

the United States. that Lincoln made statements that had double meanings, but the Bible says, "By their deeds ye shall know them." Regardless of what anyone in this day may say about the character of Lincoln and what motivated his action, no one can destroy the record that shows it was Lincoln's hand that finally gave the black man in this nation freedom from chattel slavery.

In this day and hour, when black men and women must still work for sub-standard wages, would it not be wonderful if in the White House we had a man who believed in the morality and social decency of Lincoln when he said:

"It may seem strange that any man should ask a just God's assistance in wringing their bread from other men's faces."

It is Lincoln's words that we should wave in the faces of present day Lords of creation, who oppose fair employment practice statutes, and who do not believe in the philosophy of one of Shakespeare's characters who said:

"You take my house when you do take the prop that doth sustain my house; you take my life when you do

Use ballot, support NAACP

Diggs tells Atlanta throng

ATLANTA (ANP) — Rep. Charles C. Diggs Jr. of Detroit, in an emancipation speech here recently, urged colored people, particularly Atlantans, to make full use of the ballot by registering and voting.

The ballot, he said, must be utilized to put pressure on the Dixiecrats.

Congressman Diggs was the principal speaker at the 92nd anniversary of the Emancipation Proclamation celebration sponsored by the Atlanta branch of the NAACP.

Also appearing on the program were Dr. John H. Lewis, president of Morris Brown College, who presented the speaker; Dr. J. H. Stanton of the American Bible Society; A. T. Walden, veteran civil rights lawyer and Mrs. Benjamin E. Mays, wife of the president of Morehouse College.

DURING HIS SPEECH, Mr. Diggs made an appeal for support of the NAACP. He also played colored professionals who refuse to support the NAACP, calling them the "big fish" whose positions in most cases are due to the support of the masses.



CONGRESSMAN DIGGS
"Use the ballot"

He also said that white people have a stake in the fight for full freedom and warned that if they "ignore the Constitution and the Ten Commandments," the Reds (Communists) will take

over here as they have done in other countries.

He called attention to the fact that Atlantans are represented in Congress by Rep. James C. Davis, a leading Dixiecrat, and urged all them demand that their national candidates show their hands on civil rights.

COMMENTING ON the Emmett Till murder and the wave of violence sweeping the state of Mississippi, the congressman said that it is regrettable that it took such a shocking crime to wake up our people.

But he praised the bravery of the witnesses in the case and said that their stand gives all of us more backbone in the fight for integration.

Congressman Diggs said his district has a population of 55 per cent whites and 45 per cent colored. This indicates, he stated, that we have many white friends in the fight for freedom.

He closed his remarks by saying that he intends to challenge the seating of every representative from Mississippi on the basis of the 14th Amendment of the U. S. Constitution.

Leaders Urged To Resist Segregation By NAACP

A series of resolutions pledging support to efforts to de-segregate and urging leaders to resist segregation were adopted by the Emancipation Association of Birmingham and Vicinity at the annual program held last Sunday at Sixteenth Street Baptist Church.

Signed by the Rev. J. L. Ware, president and the Rev. D. B. Todd, secretary, the resolutions are urged Birmingham city officials to employ Negro policemen and commended the civic leaders in Montgomery in their stand in protest of alleged mistreatment on the Montgomery Bus Lines.

Text of resolutions:

Whereas, a state paper issued by President Abraham Lincoln on the first day of January, 1863, by which all slaves in the states or parts of the states actually engaged in warfare and unrepresented in Congress or not in possession of the Union Armies, were declared free and;

Whereas, in the year, beginning January 1, 1956 the Negro citizens of the United States are still being suppressed in many parts of the country and deprived of their opportunities and privileges guaranteed them by the Constitution of the United States and the laws and statutes pertaining thereto;

Be It Therefore Resolved that every loyal and Christian minded citizen of the United States of America work toward the immediate goal of eliminating and condemning segregation and discrimination on account of race, color or creed in every phase of American life.

Whereas, the citizens of the United States of America have moved forward strengthening its position all over the world; its cause for freedom, the realities of democracy and Christian principles, and;

Whereas, the Supreme Court of the United States of America has outlawed and ruled illegal racial segregation in state supported institutions, and ;

Whereas, the Supreme Court of the United States of America has outlawed and ruled illegal segregation and discrimination on account of race in governmental supported

recreational facilities, and;

Whereas, the Supreme Court of the United States of America has outlawed and ruled illegal segregation and discrimination in interstate transportation within the borders of the United States, and;

Whereas, only Christian loyal and lawabiding citizens of this country will recognize and respect the Constitution of the United States of America and the decisions of the Supreme Court of the United States;

Be It Therefore Resolved that all true and loyal American citizens will do whatever they can to denounce, resist and challenge the activities of all persons or thought controlled organizations whose work tends to parallel that of the enemies of the United States, endeavored to apply economic pressure upon law-abiding citizens of the United States;

Be It Further Resolved that all true citizens will condemn all persons who have declared themselves in open defiance of the Constitution of the United States and the Supreme Court of the United States.

III

Whereas, in our own City of Birmingham, Alabama, we find that a segment of its citizens are eliminated from, and denied the right to participate in good government, and;

Whereas, it is essential to the welfare and progress of the City of Birmingham that all of its citizens participate equally in the affairs and business of said City, and;

Whereas, the City Commission is the governing body of said City of Birmingham and is, therefore duty bound to respect and obey the Constitution of the United States of America, as such governing body;

Now, Therefore Be It Resolved, that the City Commission of Birmingham, Alabama will immediately take steps to bring itself in line with enlightened democratic practices, Christian teachings, and lofty citizenship ideals, by including qualified Negro citizens in the employment of the Police Force and all other occupations or jobs available to any other American citizen.

IV

Whereas, the economic status of the Negro citizens has greatly en-

hanced the development and progress of the several states of the United States;

Be It Resolved that housewives and other persons concern themselves with a selective use of their purchasing power as both a self-defense economic weapon and as an aid to winning first-class citizenship.

The Emancipation Association of Birmingham and Vicinity makes the following commendations:

1. That the citizens of Montgomery, Alabama be commended for their uncompromising and determined stand in resisting the undemocratic and unchristian practices of the Montgomery Bus Lines and the City of Montgomery, Alabama in discriminating and segregating its own local citizens, solely on account of race;

We further command the citizens of Montgomery, Alabama for refusing to accept anything short of that which they are entitled to as full citizens of the State of Alabama and the United States of America.

2. We commend all persons, citizens and organizations who have spoken out and fought against atrocities or injustices perpetrated upon America citizens solely on account of race, color or creed.

The Emancipation Association of Birmingham and Vicinity urges all qualified citizens to register to vote, pay poll tax when it is owed and to participate in elections. Further, leaders are urged to help remove any and all barriers to voting based upon illegal and wrongful practices.

Patton To Be Emancipation Day Speaker January 1st

W. C. Patton, president of the Alabama State Coordinating Association for Registration and Voting, is called to deliver the feature message at the fifty-fifth Emancipation Day celebration set for one p. m. Wednesday, Jan. 1, at the Sixteenth Street Baptist Church.

The announcement was made this week by the Rev. J. L. Ware, president of the Emancipation Association of Birmingham and vicinity, sponsor of the program.

Mr. Patton, a deacon of the Sixteenth Street Baptist Church, was state field secretary of the N. A. A. C. P. at the time it was banned in Alabama under court order.

Former public school teacher, he has served as president of the Birmingham Branch NAACP and president of the Alabama State Conference of NAACP Branches. For a time, he headed the work of the American Woodmen in Alabama.

He is a product of the Birmingham public schools and a graduate of Alabama State College.

Meanwhile, the Rev. Ware, who is pastor of Trinity Baptist Church and president of the Birmingham Baptist Ministers Conference, said the Emancipation Day program would follow the pattern of previous

Rev. Martin L. King To Make Emancipation Address Today

World P.1 Wed. 1-2-57
Montgomery Protest Leader To Speak At 16th St. Bapt.

Dr. Martin Luther King, Jr., the celebrated Montgomery protest leader speaks on the Emancipation Day program at 6:30 this Tuesday evening, Jan. 1 at Sixteenth Street Baptist Church pastored by the Rev. Luke Beard.

He comes to the city for the 84th anniversary celebration of the issuance of the Emancipation Proclamation as the "National Citizen of the Year for 1956."

Omega Psi Phi Fraternity at its national conclave (Dec. 27-30) in Baltimore, Maryland, honored the Rev. Mr. King with that citation. He was given the coveted award in connection with his leadership which led to the abolishment of racial segregation on city buses in Montgomery.

Because Dr. King sent a message to the leaders of the Alabama Christian Movement for Human Rights, read at the latter's Dec. 26 mass meeting, White Citizens Council leaders and Public Service Commissioner C. C. (Jack) Owens, according to reports, were trying to get the Montgomery non-violence leader offed for inciting to riot. In his telegram addressed to ACMHR President F. L. Shuttlesworth, he urged that the group continue to ride the Birmingham buses on a non-segregated basis even if it meant "filling the jail" to achieve the objective.

Dr. King is pastor of Dexter Avenue Baptist Church, Montgomery, Ala. He is president of the Montgomery Improvement Association, which spearheaded the protest movement.

He is a graduate of Morehouse College in Atlanta, Ga.; holds the Bachelor of Divinity degree from Crozer Theological Seminary, Chester, Pa.; and earned the Ph. D. degree at Boston University.

The Rev. King was one of the 90 protest leaders involved in the mass anti-boycott indictment. He was arrested, jailed, convicted and



DR. M. L. KING, JR.

fined \$500 and \$184.50 court costs or 386 days in jail. He appealed the conviction which is scheduled to be heard Jan. 17.

The guest speaker will be introduced by the Rev. J. L. Ware, president of the Emancipation Association of Birmingham and vicinity sponsor of the program. The Rev. Ware is pastor of Trinity Baptist Church and president of the Birmingham Baptist Ministers Conference.

The main program will be preceded by a 30-minute musical provided by the young people choirs of Trinity Baptist Church and St. Luke A. M. E. Zion Church.

The Rosedale High School Choir with Mrs. Bonna Mae Perine Samuels at the piano will render several selections during the program. Dean Coats, 6th grader at the Rosedale School will read the Emancipation Proclamation.

Mrs. Margaret B. Little, city school teacher, will state the oc-

casion with Prof. B. M. Montgomery making the appeal. W. C. Patton will present the citations and the awards.

Invocation by the Rev. E. B. Jones, pastor of Friendship Baptist Church and the scripture reading by the Rev. B. W. Coats, pastor of Tabernacle Baptist Church will round out the program.

The Rev. G. W. McMurray, vice-president of the association will preside. He is pastor of Metropolitan A. M. E. Zion Church.

Emancipation Day Services
Independent Program
Held At Phillips Temple CME Church,
Rev. H. L. Burton, Pastor;
Dr. Ralph Abernathy,
Guest
Jan. 1-11-57

Indianapolis, Ind.—The anniversary of the Emancipation Proclamation of January 1, 1863 was observed Tuesday, January 1, 1957 in Phillips Temple CME Church.

Rev. Ralph D. Abernathy, pastor of the First Baptist Church, Montgomery, Ala., and vice president of the Montgomery Improvement Association which has conducted the sensational boycott was guest speaker. His subject, "The Walk To Freedom." Theme: By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Heb. 11:24, 25.

Rev. Abernathy said, we are still in the wilderness of darkness, but have chosen to suffer affliction and through the grace of God we are going to achieve, not only in the south but over America. He said, we must take the breaks off; we have too many Negroes who are ready to stop when the going gets rough, and too many are only interested in their own welfare.

He said there is a New Negro in the South Today, who had rather

die than give up; in Montgomery they walked 381 days with tired feet but satisfied souls, they had rather walk in dignity than ride with fear.

God spoke through the Supreme Court. Rev. Abernathy said, all is not well yet and we have a long way to go; freedom can only be bought with a price. The cry all over the world today is for FREEDOM NOW.

He urged that we join the National Association for the Advancement of Colored People; stop spending our money for liquor, support the Montgomery Improvement Association, take advantage of our right to vote that we may have Negro leaders in every form of government and rid ourselves of fear.

Rev. Abernathy said in closing, "Our wald toward freedom will not be complete until all men are free." Then we can sing, "My Country 'Tis of Thee, Sweet Land of Liberty" and Free at last."

The Program

Master of Ceremonies, Dr. H. T. Toliver, pastor of Mt. Olive Baptist Church.

Selection, First Baptist North Indianapolis

Invocation, Rev. H. L. Burton, pastor of Phillips Temple CME Church

"Lift Every Voice and Sing," by congregation

The Lord's Prayer, Mrs. Marian Bradford

Scripture, Rev. B. D. Alman, pastor of New Baptist Church.

Selection, Tabernacle Baptist Church

Reading the Emancipation Proclamation, Rev. Clinton Marsh, pastor of Witherspoon Presbyterian Church

Offering, Finance Committee, Rev. D. B. Dudley, chairman; Rev. E. T. Johnson, co-chairman.

Selection, Mt. Paran, Celestial Choir

Introduction of Speaker, Rev. Andrew J. Brown, pastor of St. John Baptist Church

Address, Rev. Ralph D. Abernathy Montgomery, Ala.

Selection, First Baptist Church, N. Indianapolis

Expression of Thanks, Rev. G. M. Mimms, pastor of Bethesda Baptist Church

Benediction, Rev. F. F. Young,

pastor of First Baptist, N. Indianapolis

This service is sponsored each year by the Interdenominational Alliance Union Baptist Alliance, Indianapolis Baptist Ministers Alliance

Emancipation Speaker At Celebration Aug. 3



ATTY. R. A. WRIGHT

A spiritual celebration, commemorating Emancipation Day observance of August 4, will be held at St. John Baptist Church, starting July 29 through August 3, 1957.

Rev. H. R. Fields of Mt. Olive Baptist Church, will be the opening speaker. Other speakers will be from Mission Societies, Veterans organizations and other churches.

An Emancipation Celebration will be held Friday and Saturday, Aug. 2 and 3 on the carnival grounds at E. Seventeenth & University Avenue, where booths and entertainment features will include the two-day program.

Saturday, 3 p.m., Aug. 3, a program will feature Atty. Robert A. Wright, and other speakers on Emancipation.



REV. KING CITED BY ATLANTA MINISTERS — Rev. Benjamin W. Bickers (R) awards Rev. M. L. King, Jr. special plaque on behalf of Atlanta Ministers. — (Perry's Photo)

Thousands Cheer Leader Of Montgomery Bus Protest

BY THADDEUS T. STOKES

ATLANTA, GA. — (SNS)

Every branch of the Federal government must speak out against racial segregation if democracy is to survive, the Rev. Martin Luther King, Jr., 28, of Montgomery, Ala. told a cheering crowd of more than 7,000, New Year's Day. "We must demand the judicial, legislative and executive branches to use all constitutional powers to enforce laws of the land," said the speaker.

Rev. King, a native of Atlanta and a graduate of Morehouse College, was speaking at the 94th anniversary of the Emancipation Proclamation during a noon-day celebration at Big Bethel AME Church on Auburn Ave., N. E.

"So far the judicial branch of the Federal government has fought all of the civil rights battles. We must seek to have the legislative branch to take a stand on civil rights as well as President Eisenhower to do all he can. The federal government has made it obvious that it is more concerned with what is happening in Budapest than in Birmingham — in Hungary than in Mississippi," declared King, pastor of a Baptist church in Montgomery and president of the Montgomery Improvement Association, which spearheaded the famous bus boycott.

PRaises NAACP

Praising the National Association for the Advancement of Colored People for its continuous fight for racial equality he called on the congregation to contribute more to the organization. He added, "and where the NAACP is outlawed in the various Southern states, the churches must carry on its philosophy. We must give big money for civil rights and freedom."

At this point he struck out at Senator Eastland of Mississippi by saying: "I can never like Eastland. I will not ever like him until he changes his ways. I don't like what he is doing in Washington (D. C.) and I don't like his attitude toward Negroes."

However, he hastened to explain to the audience the differences be-

ween "like" and "love." He warned them against the evil doom of hate and bitterness. "Understanding and good will in the heart cause love, mercy and forgiveness."

"I do not hate Eastland, but I dislike his way," said Rev. King who is also a graduate of Boston and Harvard universities.

DEATH GROANS

Rev. King called the racial uprising in Tennessee, Alabama, Florida and other southern states as "the death groans of a dying period in history." He said, "let nobody fool you, nothing can nullify it. The noise from the southern legislators about public school segregation and segregation on public transportation is only a symbol of a dying order."

He warned his Negro audience about the new order with "a new day in American history brings new responsibilities as the birth and growth of anything in the biological or psychological sphere brings pains."

The speaker said "the Negro has made a revaluation of himself. He has discovered that racial segregation produces false concepts in the segregated, who is made to feel inferior and in the segregator, who wrongly feels he is superior."

NON VIOLENCE

"The new order of the day should be met with non-violence because if Negroes use violence like the white man in America has, the struggle for racial equality will be lost," said King.

"With the passing of the old world and the coming of the new, there comes certain responsibilities. He advised the congregation to:

(1) Rise above narrow individualism. Be concerned with broader concepts. Live together or die separately. Scientists have forced us to live together.

(2) Make a spiritual contribution to the brotherhood of all mankind.

(3) Be ready and prepared in every area, because we must be able to compete in the new age with people, not racial color. The new age brings the challenge of excellence in achievement.

(4) Learn tolerance, understanding, good will, love, mercy and forgiveness because there is a danger of carrying these qualities from the old into the new day, which would cause the new order to tumble. Blot out all bitterness.

(5) Oppose violence. Because unborn generations would be recipients of bitterness, which is presently the cry in Atlanta, Birmingham, Montgomery and many other places.

(6) Aim not to defeat white men if we do, we have lost. We are out to fight injustice, dark evil of inequality, and racial segregation which keep down white and black men alike.

REMEMBER GOD

"Remember God the universe, and all christianity is on the side of

Goal Set For 1963, 100th Year Of The Emancipation

By THOMAS L. DABNEY

"How far the promised land?" was the main question before American Negroes as they celebrated the 94th anniversary of the Emancipation Proclamation on Tuesday. The observance was held in several communities over the nation.

According to the timetable set by the National Association for the Advancement of Colored People, complete emancipation is the goal of Negroes by Jan. 1, 1963, the 100th anniversary of the Emancipation Proclamation by Abraham Lincoln. This goal must be achieved in six years.

DOWN THROUGH the years American Negroes have been marching steadily toward complete equality and freedom. In 1957 they will look back "over a way that with tears has been watered" and on their "path through the blood of the slaughtered." They will face "the rising sun of" a "new day begun" and "march on 'til victory is won."

The victory of the bus boycotters at Montgomery, will become the main weapon that American Negroes will use until they win complete victory. Led by ministers who appreciate and understand the power of love and unity in the current struggle, Negroes are opposing the activities of hate groups with a determination and a lack of animosity patterned after the non-violent campaign which won independence and freedom for the teeming millions in India under the matchless Mahatma Gandhi.

THOUGHTFUL Negroes are not fighting against white

people or any other racial group or nationality. They are struggling against the forces that are opposed to democracy and brotherhood. They are not seeking vengeance or violence because this is the way of destruction and suffering.

The immediate objective of the NAACP, which is a lawful and loyal organization, is to have every vestige of discrimination and segregation based on race, creed, color and nationality wiped out of every phase of American life. It stands for Americanism as described by and enouched in the language of the Constitution of the United States.

THE STRUGGLE toward an unsegregated society throughout the United States will gain in momentum in 1957. Resistance to desegregation is likely to reach its climax this year in the South.

The delaying tactics of opponents of desegregation will probably reach the dead end before the year comes to a close. The year will chalk up more defeats for the segregationists and more victories for the integrationists. The nose of the dilemma which opponents of desegregation face will get tighter as the year rolls ahead.

Government Happenings

Seems More Concerned With In Budapest Than In Birmingham

Dr. Martin Luther King, Jr. of Montgomery, Ala. in a "ray-of-hope message" on the Emancipation Day program at Sixteenth Street Baptist Church Tuesday evening asked the group "to spend more money for the cause of freedom."

A gathering which packed all available space at the spacious downtown church, with many turned away because they could not get in, spoke on the subject. "Facing the Challenge of a New Age."

The challenge of the new age of integration requires a "broader concern for all humanity", excellence of work, an understanding goodwill in our hearts and a decisive step to the ballot box.

"You are not struggling alone because God is struggling with you," Dr. King said. He added: "God is in the equation of the struggle."

The eminent protest leader and non-violence philosopher, warned that the Negro group must never be tempted to use either aggressive or retaliatory violence in the struggle to shed the old order of segregation.

"Stand up and resist segregation non-violent", he thundered. He argued that "the thing which is holding the South back is segregation."

The 28-year old president of the Montgomery Improvement Association and pastor of fashionable Dexter Avenue Baptist Church, took a sweeping look at the world situation where he pointed out the darker people in Asia and Africa are breaking away from colonial domination, exploitation and subjugation. In America he pointed out that there was "surging quest for justice".

Colonialism, imperialism, Jim Crowism and segregation belong to the age which is dying. Dr. King said. He saw an emerging new age and a new world being born.

"We must be able to speed up the coming of the inevitable", Dr. King said. He asserted that "we cannot slow up because of our love for America and for democracy". He argued that segregation and mistreatment of the Negro in the United States was hurting this country. "Till Mr. Eisenhower people who constitute a majority of the world population."

He said Negro leaders must urge

President Eisenhower to speak out on civil rights and against the injustices inflicted on Negroes in his country. "Till Mr. Eisenhower" Dr. King thundered "just a word from you would help, Mr. President". He said that "our government seems to be more concerned about what is happening in Budapest than in Birmingham".

"The most decisive step the Negro person can take is the short walk to the ballot booth" in walking for freedom, Dr. King declared. He lashed out at frivolous spending for freedom, Dr. King declared. "for the cause of freedom", he added.

In presenting the guest speaker, the Rev. J. L. Ware, president of the association and pastor of Trinity Baptist Church, praised the scholar-leader "who has accomplished so much in so short a time." He said a recent Gallup Poll showed that Dr. King is the most dynamic spiritual leader the world has today.

In another highlight, W. C. Patton, on behalf of the association, presented citations to Dr. E. W. Taggart, who served longer than any other person as president of the Birmingham Branch NAACP; A. G. Gaston, president of the Citizens Federal Savings and Loan Association; Mrs. Pauline Bray Fletcher, founder and first director of a camp which bears her name; Dr. King and Mrs. Autherine Lucy Foster, first Negro co-ed at the University of Alabama.

A book was presented to Dean Coates who read the Emancipation Proclamation.

Appeal by B. M. Montgomery, scripture by the Rev. B. W. Coates, invocation by Rev. E. B. Jones, presentation of the colors by the Boy Scout, Emergency Service Patrol, Clifford Hayes, adviser; music by the young people's choirs of Trinity Baptist Church and St. Luke A.M.E. Zion Church, and Rosedale High School, and the benediction by the Rev. H. S. Hardge rounded out the program. Mrs. Bonnie Mae Perine Samuels gave an organ prelude and directed the music. She is director of the choir at Rosedale High School. A group of resolutions were adopted. Officers were re-elected. The Rev. G. W. McMurray, vice-president of the association pre-

Med.

PHOTO MADE before November elections when Sen. John Marshall Butler (R.-Md.) addressed group at Masonic Temple. This week, Masons cancelled talk Senator Butler was

1st 1863 marked the beginning of a new people upon the continent of America, a people who began our advancement from serfdom to liberty, from slavery to freedom, and I tell you, this should be a day of great joy to us.

servitude which was made miserable by poverty and cruelty.

Yes, thousands of miles of the surface of the earth have been the scene upon which the drama of human sufferings, by cruel human lords, have been staged; and

scheduled to give at their Emancipation Proclamation Celebration on Sunday, at Bethel A.M.E. Church, because of his failure to support anti-filibuster rule change in Congress last week.



ADDRESS

The Emancipation of the Negro From American Slavery

Mr. Chairman, ladies and gentlemen: I take it as an esteemed honor to be counted worthy by you noble ladies and gentlemen, to be the recipient of the glories of this grand occasion. I humbly ask of you your prayerful and undivided attention while I bring to your memory bits of historical facts concerning slavery in a general way; and the "Emancipation of the Negro from American Slavery." For your consideration and special interest. As you have learned that January

Slavery Is an Ancient Institution

Slavery is ancient. The Negro must learn that he is not the only race of men in the world that served through a period of slavery before he could enjoy freedom like other men.

Slavery is ancient, and therefore cannot be confined only to the early people of America. Long before the discovery of America, slavery had subjected many weaker nations of the earth to unspeakable poverty and suffering, because those stronger nations captured their lands, their wealth, and bounded the inhabitants to a condition of

the voices of screaming millions were hushed as their bodies slumped to earth in their own blood which formed stream-lets and mingled their precious lives with the brine of the oceans.

Slavery is ancient. It was a recognized feature in early civilization. The Ancient Literature of the Chaldeans shows a due regulation of all matters pertaining to slaves.

During some periods in Babylonia many of the slaves, were Hebrews, and the Hebrews were also in bondage to the Egyptians. Nevertheless, the Hebrews were slaveholders in

their turn. It was prohibited to sell a free man as a slave. But fathers were allowed to sell their own daughters; and the creditors of an insolvent debtor were entitled to sell him, his wife, and his children as slaves.

A man reduced to poverty could not sell himself. Frequently the bondage was limited in time and character; but sometimes it became life long and the slave for life was marked by a hole bored in his ear.

Slavery is ancient. In India the Chandala tribes, assumed to be conquered aborigines, were enslaved by the Hindu invaders. Of these slaves the Hindu law recognized fifteen different classes.

Early Japanese history also reveals a system of slavery. These slaves appear often to have been low-caste Japanese; but captives taken in war were also held as bondmen.

Slavery is ancient. Among the Greeks, slaves were often prisoners of war as well as natives. Their condition was announced to all men in letters tattooed upon their foreheads in red and blue. The household of a Roman Patrician included his slave over whom he exercised despotic power. The Greek and Roman galleys were rowed by slaves.

Slavery is ancient. The Celts enslaved their Saxon captives, and the Saxons retaliated by enslaving Celts. The serfs of early Britain were obliged to wear a metal collar inscribed with their own and their master's names, a usage which continued in Scotland down to the 18th century in connection with those condemned by the state to be perpetual servants of their masters.

The Introduction of African Slavery In America

African slavery was introduced into the English colonies in America in 1619 and for some years the institution spread slowly. With the great development in tobacco growing, importation became rapid and by 1740 about 140,000 Negro slaves had been imported into the colonies. Before the end of the 17th century the status of slaves had been established by law. The property of the master to his slaves were practically absolute.

In the latter half of the 18th century the number of slaves in some of the colonies became so great as to excite apprehensions of slave insurrection, and several of the colonial legislatures endeavored by duties and prohibitions to restrict further importation.

At the time of the Revolution a strong sentiment against slavery existed both in the North and in the South, owing partly to the enthusiasm for freedom created by the war, and partly to the fact that decades of over-production of tobacco had greatly impaired the profitability of the institution.

In 1778 Virginia prohibited further importation of slaves, and by 1790 most of the other states had done likewise. The invention of the Cotton Gin in America, 1793, a new field was opened for the profitable use of slave labor.

South Carolina reopened her ports to the slave trade in 1803. Nevertheless, four years later the Congress enacted a law prohibiting further importation of slaves into the United States. The law was not enforced with any degree of severity, and the smuggling of slaves continued, sometimes on an extensive scale, down to the Civil War, by which time there were about 4,000,000 in the United States.

The Abolition of Slavery In the United States.

The abolition was not an easy task, but a task which had to be done. It was in 1760 the Quakers in Pennsylvania objected to slaveholding and trading. In 1774 an abolition society was founded in Pennsylvania, and within a few years similar societies were found in existence in other parts of the North. These societies looked toward the gradual emancipation of the slaves, with compensation to the masters; and their activities aroused no hostility even among the slaveholders. A popular plan of the early Abolitionists was the colonization of free Negro in Africa; and in 1821 a colony of liberated slaves was started in Cape Measurado, Africa. This grew in number, and in 1847 declared itself an independent Republic under the name of LIBERIA.

But about 1830 the abolition movement changed its character. Under the leadership of such men as Lundy, Garrison, Weld, and Philips, an agitation was carried on for the immediate emancipation of all slaves in America.

This movement soon aroused the hostility of the South, and of certain classes in the North; and frequent riots marked the progress of agitation. Statues were passed in some southern states penalizing the conducting of abolitionist meetings and the circulation of abolitionist literature. Sporadic Negro uprising, supposed to be fomented by the abolitionist, intensified the hostility of the slaveholders against the agitators.

In 1840 the abolitionists formed the Liberal Party but the vote it received was insignificant. But four years later the party drew enough votes away from Henry Clay to give the election to Polk. In the years of the outbreak of the Civil War the abolitionists were mainly occupied in assisting fugitive slaves to escape into Canada.

Abraham Lincoln, even after the

94th ANNIVERSARY OF THE EMANCIPATION PROCLAMATION CELEBRATION

By the MOST WORSHIPFUL PRINCE WILL GRAND LODGE F&A MASONS INC. MD. JURISDICTION

Guest Speaker: **DR. GARDNER TAYLOR**, Pastor Concord Baptist Church of Christ Brooklyn, New York

HERE

SUN. JAN. 13

1957

2:30 pm

Other Program Participants

WILLARD W. ALLEN, 33° Grand Master

ROBERT B. CROXTON, 33° 1st Deputy Grand Master

ALVA S. STANLEY, 33° Grand Secretary

MUSIC

Masonic Choir, Allen A. Dixon, Director

Morgan State College Chorus, Carter A. Johnson, Director

BUTLER DELETED — Arrow points to space on sign in front of Bethel AME Church where name of Sen. John Marshall Butler (R.-Md.) appeared as one of Emancipation Celebration speakers. His name was

deleted and the invitation to him withdrawn after he was recorded as voting against civil rights in Congress on Friday.

outbreak of the war, favored gradual emancipation. In 1862, however, the Emancipation of the Negro in slavery was prohibited by Congress in the territories.

The Emancipation Proclamation of January 1, 1863, declared in the seceding states free. West Virginia had already incorporated in its constitution provisions leading to the gradual emancipation; in 1863 Missouri, and a year later Maryland, made provisions for emancipation.

Slavery continued a legal institution in Delaware and Kentucky until 1865, when it was abolished throughout the United States by the Thirteenth Amendment.

Freedom at Last; But Friends, the cost of the war in human lives were the North lost 360,000, and the South lost 258,000 while many thousands returned home disabled.

The United States expended current revenue amounting to \$800,000,000, and left more than three times as much to the future. The national debt at the close of the war was, \$2,845,907,626, to which must be added the expenditure of states, counties, municipalities. But the

REV. CHARLES A. WARREN, Pastor, 2165 Wilkins St. Greater Community Baptist Church, 936 Allyre St., Detroit 7, Mich.

King Speaks at Celebration Of Emancipation Proclamation

By INEZ J. BASKIN

History was made, and observed at the 95th Emancipation Proclamation observance Wednesday morning in Tullibody Auditorium of Alabama State College, when the Rev. M. L. King Sr. was presented by his son, the Rev. M. L. King Jr. "Citizenship Through Christianity, Education and Perseverance," was the theme of the program, over which the Rev. W. J. Powell, president of the Emancipation Proclamation committee, presided. In keeping with the theme, the Rev. M. L. King Sr. spoke from the subject, "Goals Toward Which We Should Strive as a Minority Group Today."

During the historical presentation, the Rev. King Jr. paid tribute to his father by saying, "Father was the first and most important person who inspired me to become a minister. I lived close enough to him to know that he is one of the finest Christian gentlemen I have ever known." Summing up his presentation with a historical, Dr. King Jr. stated that his father had pastored Ebenezer Baptist Church in Atlanta for 25 years and his grandfather pastored the same church for 37 years.

OPENING WORDS

Opening on a light note, the speaker said, "Don't expect M. L. Jr., of of M. L. Sr., because he paints with a smooth brush," which drew laughter from the audience. Taking the words of E. Stanley Jones, the speaker wove his dynamic, informative and homespun message around them, "Things that separate us are infinitesimal, and things that unite us are infinite."

In stressing the goals toward which we should strive as a minority group, he pointed up the following, in a clear, understandable and erudite manner: "The man that is blocking traffic (standing in the way of progress) there is no market for him. People

should have the moral courage to speak for what they know is right; the Christian Church that heretofore has been an echo, has now become a voice, that voice first being heard in the city of Montgomery; inasmuch as politics are the science of government, then, ministers who do not preach clean politics, do not have a gospel to preach." He then used a Biblical reference, Jesus telling the man to look in the mouth of a fish and get the money he would find there and pay their taxes with it.

URGES ENCOURAGEMENT

Continuing, the speaker stated, that ministers should encourage people with dignity, courage and a Christian manner to go into politics and clean them up. Interspersing his discourse with humorous anecdotes, he drew laughs with a story of the "mama complex" of the race. In closing he stressed the importance of keeping doors that are open to the race, open by using them.

Other program participants and honored dias guests were: three ex-slaves: John Rostick, 106 years old, who was the slave of Dr. Lundy of Atlanta, and 11 years old when the Emancipation Proclamation was signed; Isom Seay, 105 years old, "Uncle Ike" as he is affectionately known in Lowndes County where he has resided for the past 80 years (he was accompanied by his wife) and Jerry Morris, 101 years old, who lives at 1152 So. Holt St. and given a citation in absentia was Mrs. Katie Munter, who was two years old at the signing of the Proclamation; her daughter, Mrs. Lizzie Howard, received the honor certificate and monetary gift for her mother. The tributes were paid the ex-slaves by Prof. J. E. Pierce of the faculty of the Alabama State College. This was a new feature of the program, honoring of the "95'ers."

OTHERS HONORED

Also honored for scholastic achievement were: Anita Nichols, highest scholastic achievement of the city in elementary schools, she is a student of Fews School and Adrean Coleman, highest scholas-

tic achievement in the high schools of the city, she is a student of Booker Washington High School.

The tone of the program was set by four little misses from William Burns Paterson Elementary School. They were: Barbara Ann Williams, fifth grade; Christine Barton, sixth grade; Patricia Ann Lewis, fourth grade, and Delores Cherry, sixth grade. Looking prim and serious in their white blouses and black skirts they read the Proclamation in a tone such as might have been used on that memorable occasion. They drew smiles of enjoyment and appreciation from other guests of the platform as well as the audience.

President Powell in making closing observations for his term of office, commended the Renaissance Civic Club, Nathaniel Smith, president, who served as ushers for the occasion and he also related some of the civic work done by the club, outfitting a room at the YMCA for transients and buying uniforms for some of the city's baseball clubs. He also had special words of commendation and gratitude for all persons who had worked with him for his two years in office as president of the Emancipation Proclamation committee; E. P. Wallace, L. P. Boddie, R. L. Mathews, J. E. Pierce and J. R. Carr, heads of the publicity, program, finance and nominating and awards committees respectively.

In the absence of president of the host institution who was hospitalized, Prof. George W. Jones, dean of Sophomore College, brought greetings. He said: "We teach the search for truth, the knowing of which makes us free." Biblical reference came from the words, "Ye shall know the truth, and the truth shall make you free."

During the report of the finance committee, the mother of Jeremiah Reeves was presented as she made her donation of \$40. Dr. H. H. Johnson made the financial plea.

Officers for the ensuing year of the Proclamation committee are: Dr. A. W. Wilson, president; Mrs.

A. W. West Sr., vice president; Mrs. J. R. Carr, secretary; R. L. Mathews, treasurer, and Mrs. L. P. Boddie, chairman of the program committee.

NEGRO EMANCIPATION WILL BE CELEBRATED

Testimonial Dinner To Fete Dudley Martin

Two Memphis groups will celebrate the signing of the Emancipation Proclamation with a testimonial dinner at 9 to 11 p.m. at Elks Rest, 401 Beale.

Herbert Harper, attorney and Old Guard Republican leader will speak on Abraham Lincoln at the banquet sponsored by the Lincoln League and Committee Of The 100.

About 500 persons are expected to attend where bouquets will be tossed at Dudley Martin of Chicago, former Memphian who is deputy state tax collector.

The one time Memphian, a graduate of Manassas High School and LeMoyne College, is a Republican candidate for the State Senate in Illinois. He is a member of the Illinois Republican State Committee.

Lt. George W. Lee said the testimonial dinner will serve as a springboard for a musical program entitled "Negro Saints From Auction Block To Glory" which will be presented Feb. 12 at Mason's Temple. Funds will be used to finance an extensive Negro registration campaign starting that month, he said.

Emancipation Celebration

Set For Jan. 1

Plans for the celebration of the 95th anniversary of the Emancipation Proclamation at 12 o'clock Thursday morning, January 1, 1959 at the Sixteenth Street Baptist Church were announced this week by the Emancipation Association of Birmingham and vicinity.

The Rev. J. L. Ware, president of the association said the program would take the form of a forum discussion of "Strides Toward Freedom Through Education, Economics, Politics and Religion." He added that Mrs. H. C. Bryant would serve

as moderator of the discussion which will include a galaxy of outstanding local leaders and thinkers in these four areas.

W. C. Patton, president of the Alabama State Coordinating Association for Registration and Voting is listed to make the appeal. The Rev. G. W. McMurray, pastor of the Metropolitan A. M. E. Zion Church will be one of the discussants.

Meantime the association is expected to ask the gathering to approve a policy statement on first-class citizenship and civil rights action. Likely the association will recognize local leaders who have made outstanding strides toward freedom during 1958.

The Rev. Ware voiced an appeal to the freedom-desiring public to support this program. The Rev. Luke Beard is pastor of the host church.

Emancipation Day

An inescapable part of the Negro heritage in the United States is his annual observance of Emancipation Day. It is symbolic of a minority's relentless quest for freedom and in commemoration of the Emancipation Proclamation signed by President Abraham Lincoln on January 1, 1863.

Wed p. 4 Atlanta Ga
Although the Emancipation Proclamation was a war measure, it sounded the death knell of slavery and has become a rallying point for freedom in the United States.

The Emancipation of the enslaved segment of the United States was one of the memorable events along mankind's road towards freedom. It stands as a significant and enduring monument to the liberation of an oppressed people and their enshrinement as equals under the laws of the land.

June 12-20-58
The Negro in recognition of the tremendous import of the document which Lincoln used to rip the chains from his manacled body, should never forget the date of the legalized execution of slavery as an American way of life. For while freedom is not fully complete, it is being watered and nurtured so that it will flourish and become a reality which all men will treasure as the heartstone of human rights.

Bishop J. Randolph Shy, 30th bishop of the Christian Methodist Church, will deliver the main address at Atlanta's traditional celebration of Emancipation Day. Let us hear him and rejoice in the observance which has been permanently ingrained into the 13th, 14th and 15th amendments of the Constitution.

Emancipation Day programs have led us to present court decisions and enlightened public opinion on civil rights by implanting in men's hearts our unshakable faith in the ideals of democracy, the spirit of liberty and the meaning of freedom.

Emancipation Day is a uniting force in leadership and fight for first class citizenship. It is the cementing force of decent men and women who love America, who love freedom, and who believe in social justice.

Emancipation Day should bind our leaders in unity. Link all of our leaders into a team, moving hard in the direction of one-standard citizenship. We should close ranks against cleavage and division which have obscured our blueprint for unfettered freedom. Only through united leadership and undivided support will our group find the strength to push forward in this hard fight for freedom.

Plan to attend the Emancipation Day program and be reinvigorated to push onwards to full freedom.

Dedicated To Win Freedom Through Love

By Marcus Neustadter, Jr.

A program of Christian non-violence is still our basic philosophy in our daily struggle for full freedom an audience was told here Thursday night attending a worship service celebrating the 90th anniversary of the signing of the Emancipation Proclamation by President Abraham Lincoln.

Dr. A. L. Davis, Jr., president of the New Orleans Interdenominational Alliance, in his annual report at the public meeting held at Union Bethel African Methodist Episcopal Church, 501 Liberty and Thalia, stated that "we are dedicated to the winning of freedom through the exercising daily of the Christian virtues, essentially love in all situations, relationships and conditions affecting men, women and children." He pointed out that the 10 Point Non-Violence program as adopted by the Alliance during the bus integrated seating suit "is still the order of the day. We are calling upon all fair-minded, people of our community regardless of race and religion to accept this Christian approach."

Dr. Davis, in giving the position of the Alliance, which is composed of more than 300 Negro ministers of this city, stated that "We do not fear democracy, but believe in it and support it as the best known way of life for all people. Our program, as Christians and believers in law and order, is still one of Christian non-violence based upon the teachings of Jesus Christ, and our position is well stated in Romans 12:21 "Be not overcome with evil, but overcome evil with good."

He cited as among the accomplishments of the Alliance as victory on buses; better job

opportunities; the assistance given in sponsoring the Crusade for Voters Committee, a organization designed to assist Negroes in registration problems; community activities, as the Flint-Goodridge Hospital's expansion fund campaign; and the distribution of more than 50,000 copies of the Bible to hospitals and homes of the community.

Rev. F. L. Shuttlesworth, pastor, Bethel Baptist Church, Birmingham, Alabama, delivered the keynote address. According to Rev. Shuttlesworth, the south is overfilled with politicians of low voices and "it needs statesmen of wisdom and consecration. The bombs of Birmingham and violations of civil liberties there speak louder than the Voice of America being beamed at Russia and the satellites."

According to Shuttlesworth, who has been a leader in the Birmingham transportation desegregation fight, the Negro has a glorious opportunity to demonstrate love in a non-violent way and that Civil Rights will not be changed by marvels of science nor phenomena from outer space but down here together where we must live."

"American democracy will not be seen in how fiercely we growl at communist Russia, or how fervently we guard Formosa, or how we can put up a satellite which can talk or see, but how well we as Americans get along together. And, the struggle for freedom by Negroes goes on. The cry seems to be 'not freedom after a while, but freedom now'." Attacking the position here of a program of gradual integration as advocated by some leaders, he stated that Senator Russell's offer for all Negroes to leave Georgia is "only a subterfuge to continue the filibuster rule in the Senate and white supremacy would not be challenged."

He advised Negroes that to keep moving forward in their fight for freedom through the courts without violence.

Miss Fannie Carole Brown dramatically set the theme of the program by reciting Lincoln's Emancipation Proclamation. Other participants included Dr. P. W. Raphael, pastor, Second Baptist Church 6th District, who presided; Rev. A. W. Ricks, pastor, Petty Memorial African Methodist Episcopal Church; Rev. M. L. Upton, pastor, Beecher Congregational Christian Church; Rev. Morris Burrell, pastor, Mt. Zion Baptist Church; Rev. John B. Morris, First Free Mission Baptist Church; Rev. T. W. Gaines, pastor, Union Bethel African Methodist Episcopal Church; and Rev. E. A. Henry, pastor, First African Baptist Church.

Music for the evening was rendered by the choirs of Union Bethel Church, New Zion Baptist Church and Austerlitz Baptist Church.

15 1959

Concerning Negroes—

Emancipation Day To Be Marked Here

BY W. ARNETT BRYANT
Phone ST 6-4418

Observance of Emancipation Day will highlight New Year's Day for Negroes of Jefferson County today.

Emancipation Day program will be presented this morning at the Sixth Street Baptist Church here and at the New Zion Baptist Church in Bessemer and tonight at the St. James A.M.E. Church in Pratt City.

Dr. T. D. Bussey, president of Birmingham Baptist College, will deliver the keynote address at the Emancipation Day program at 11 this morning at the Sixth Street Baptist Church.

The theme of the program is "Strides Toward Freedom." A panel of four speakers will discuss the theme.

Members of the panel are: N. P. Tillman, professor of political science at Miles College; Dr. Howard D. Gregg, president of Daniel Payne College; Dr. A. G. Gaston, president of Citizens Federal Savings & Loan Assn., and the Rev. G. W. McMurray, pastor of Metropolitan A. M. E. Zion Church.

The Emancipation Proclamation will be read by Venita Chapman, a sixth grade pupil at Rosedale High School.

In Bessemer, the Rev. C. C. Welch, pastor of First Baptist Church, Brighton, will be the main speaker at a program at 10 a.m. today at the New Zion Baptist Church, Bessemer.

He will speak on the topic, "Up From Slavery and On To Progress As First Class Citizens."

The program is sponsored by the Bessemer Civic League, J. E. Gaines, president.

The Rev. A. H. Felder will be the speaker at the Emancipation Day program at 7 tonight at the St. James A. M. E. Church, Pratt City. The program is sponsored by the Pratt City Civic League, Henry L. Wade, president.

Other parts of the program include the occasion by Frankie J. Blankenship; music by the Gospel Chorus of McCombs Chapel A. M. E. Zion Church and the Western-Olin High School Choir; reading of the Emancipation Proclamation by Odessa Rush and introduction of the speaker by the Rev. F. R. Jackson.

Bishop Shy Calls For 'Love' In Race Crusade

By JOHN BRITTON

A widely known bishop of the Methodist Church Thursday praised judicial decisions "which have aided the Negro in his quest for full emancipation," and called for continued efforts toward full equality with "love" as a key weapon.

Bishop Peter Randolph Shy, presiding prelate of the Georgia O.M.E., said the Negro who is "satisfied with the status quo" and answers white critics of racial equality with a declaration his greatest ambition is to "disturb the peace, and be a trouble maker."

Speaking before an Emancipation Day audience at Big Bethel Church, he declared that someone has to "make trouble" in the fight for full equality if the Negro race is to advance to first class citizenship.

The bishop received a burst of applause from the small Emancipation Day audience when he stated that he was a confirmed "trouble-maker." The tag he placed upon himself was apparently an answer to the white segregationist elements who deem any freedom fighter as a troublemaker and a disturber of the peace.

Bishop Shy said as a member of the church he feels responsible for the leadership of the Negro people in his immediate area of work toward a complete freedom by love rather than a hollow emancipation by hate.

He said the church's greatest task is to pound into the membership that love is the only way to win the worthwhile integration victory. He also noted that "control of one's self is an important element in the quest for a love filled victory."

The New Year's Day occasion at Big Bethel, celebrating the 93rd anniversary of the official enactment of the Emancipation Proclamation, was sponsored by the Atlanta Branch NAACP. Bishop Shy is known as an active contributor to the organization and proclaimed that "any Negro who does not belong to the NAACP should be ashamed."

Bishop Shy praised the judicial decisions handed down by the various courts of the land that are helping to aid the Negro in his quest for full emancipation. Speaking from the subject "The

He said we have many witnesses, living and dead, who demand that we take up the fight and finish the task that they began. He warned, however, that only a "togetherness" will turn the weight of freedom in our favor.

Bishop Shy issued a flat warning to all diehard segregationists when he said, "Segregation will never work because somebody will always get out of his place."

Heritage Head Seeks Emphasis On Emancipation Day

CHICAGO—Miss Lena F. Spinks, President of the Afro-American Heritage Association Wednesday issued greetings and felicitations to Negroes, to America, to people of African descent everywhere and to the world, with emphasis that Jan. 1 is the 96th anniversary of Emancipation Day.

She said the purpose of the Emancipation Proclamation issued by Abraham Lincoln, Dec. 22, 1863, marking the beginning of the ending of chattel slavery in the U. S. as official governmental policy.

She declared, "The recognition, therefore, of New Year's Day as Emancipation Day must inevitably have some impact upon the school integration crisis, the growing unemployment problem, the education and other crises that haunt America, and above all, on the permanent crisis that has bedeviled America—the status of 18 million Americans of African descent, over ten percent of the Nation."

Advises Negro To Take On Citizenship Duties

MEMPHIS, Tenn. — (ANP) — E. Frederic Morrow told a congregation celebrating the 95th anniversary of the Emancipation Proclamation that they must adopt new standards of value if their emancipation is to be complete.

"Emancipation means freedom from our own slave-like practices and indulgencies," he said. "It means acceptance of complete citizenship duties. It means support of the Community Chest, the Red Cross, Polio and Cancer research, your church, your institutions and the things that help mold the character and lives of our children," he continued.

Wards Of Barrier

Indignation which was frequently interrupted by applause and once terminated by a standing ovation, Morrow warned that "the greatest barrier to complete first-class citizenship is the lack of durable sense of values by which to live."

He said "one of the greatest fears of the segregationists is the belief that the Negro will neither accept nor shoulder his share of the cost of democracy."

"Gimme" Died

"The word 'gimme' died Jan. 1, 1863, when Lincoln signed the famous document freeing the slaves. The term today is 'contribution'," he concluded.

Morrow is special projects administrator at the White House.

More than 2,000 people, including church and political leaders, attended the program which was held at the Ellis auditorium.

A. G. Gaston Warns Negro Must Teach Dollars To Have Sense

Emancipation Day Audience Told Its Hard To

Be A First Class Citizen On Charity Rolls

Birmingham A. P. Press
"It is hard to be a first-class citizen and on the charity roll," declared A. G. Gaston, speaking Jan. 1 at the Emancipation Day forum held at the Green Street Baptist Church.

Here is the text of his forum speech:

THEME: A STRIDE TOWARDS FREEDOM

To the officers and members of the 95th anniversary celebration of the emancipation of our people, you honor me greatly when you invite me to share in this forum and discuss with you the theme, "A Stride Towards Freedom." I have not always found myself in agreement with some of the methods we use in this stride toward freedom; in fact, I consider the economic potential and thrift habit of our people one of the great implements in this stride toward freedom.

In a recent release from the Department of Commerce of the United States it was revealed that Negroes in this country have an annual income of more than 17 billion dollars. This is more money than the total import and export of the Dominion of Canada, with a population of approximately 16 million people. It is indeed alarming that too little of this revenue remains within our race or under our control for such a short time. I am told that we have in this community alone a total annual income of approximately one quarter of a billion, or 250 million dollars. Certainly too much of our money is spent, even before many of our people receive their pay checks. It is hard to be a first-class citizen and on the charity rolls at the same time. Many of the small businesses in our various communities are operated by others, and in some instances they are totally dependent upon our patronage. In other words, it is our patronage that continues these businesses in operation. No organized effort is made to solicit our employment from these people in such places as our Negro high school graduates could fill.

I think serious thought should be given to our spending habits and more emphasis placed upon thrift. My slogan is, "A part of what you earn is yours to keep. Pay yourself first." A man with money in the bank, or a taxpayer (I mean a property tax-

payer on real estate, not on unnecessary appliances and new model automobiles every year), but a substantial citizen who teaches his dollars to have more sense and spends wisely, in my way of thinking is in a better position to qualify as a first-class citizen than one who speaks loudly about his rights and pays himself nothing; therefore, he earns nothing but a berth in the charity ward or a stack of rent receipts and automobile notes. These are no qualifications for a first-class citizen and, naturally, gives one very little influence in the community or towards making others respect him.

We are great consumers, and if our consuming power is properly organized, we could open many opportunities for those of us qualified for industry and commerce. If we spend wisely, teach our dollars to have more sense and do double duty for us, we can build bigger and stronger institutions of our own and give more employment to our people, and gain the respect of all people.

We have recently organized here in Birmingham a federal savings and loan association, and we have on deposit in savings more than two million dollars, which is a small amount of the millions of dollars which pass through the hands of our people each year, and should be invested and saved in their own financial institutions; but in the short period of the operation of the Citizens Federal Savings and Loan Association, we have only to look around in the community at the fine houses going up and being occupied by our people as a result of this gesture of organizing a part of our earnings. More of this needs to be done, and as leaders we owe it to our people to organize our economy in a way that we can deserve the confidence of our people by safely and honestly handling their funds. There is no place for the type of leadership that would exploit our people for personal and selfish gain. We should always keep before us the interest and

welfare of our people as a whole and safeguard all of our institutions with security in business-like organizations, complying fully with the existing laws of our state.

Ministers and other leaders of our community are obligated to discourage any dishonest, unsound or questionable project on the part of our people or other people, as well as they are obligated to support and encourage worthwhile and sound projects for the betterment of all of our people. Our people need to be taught the true sense of values and the importance of thrift, and to support institutions of their own and those that provide the best opportunities for the advancement of our people. A credit union could be organized in every church in this community, and people who desire short term loans could borrow from themselves and avoid the clutches of the greedy money loan sharks who are existing mainly on the support of our people. Money loan sharks are big business in this state, and millions of dollars of the funds of our people are swallowed up in this manner. Our people should be taught to be more intelligent in the organization of their spending habits, and buy the things that are more essential and needed, rather than those we think we want, in many instances.

It is my understanding that there are 30 savings and loan associations controlled by Negroes in the United States, with combined assets of more than \$60,000,000. It is reported that we own banks with assets of more than \$40,000,000. In many communities where these institutions exist, millions of dollars of our funds are deposited in banks and institutions other than those controlled by our people, which deny the Negroes the use of these funds for their own progress. But, wherever these financial institutions exist, our people are more highly respected. We should harness more of our finances to improve opportunities for our people. There are more than 200 life insurance companies in this country owned by Negroes, with ap-